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**THE NATIONAL CHURCH
AND SHRINE OF THE U. S. A.**

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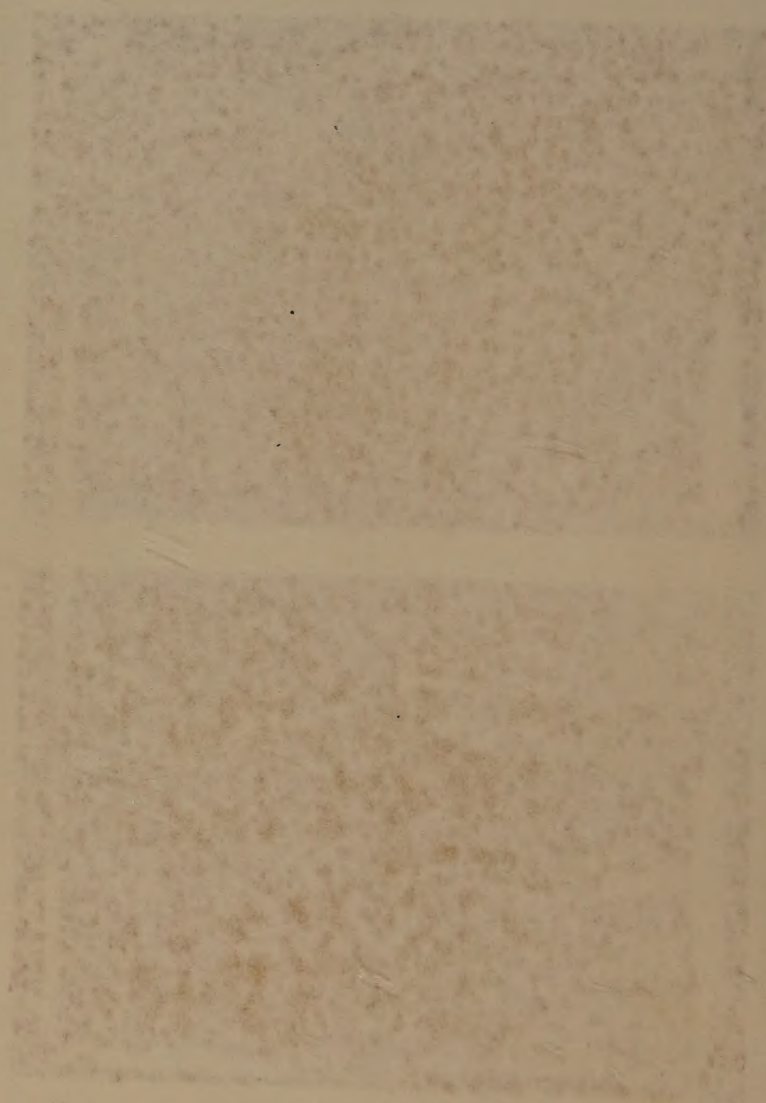
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CHARLES MASON REMEY.

(Taken in substance from Who's Who in America, 1926-1927.)

Charles Mason Remy, architect, author and lecturer, was born in Burlington, Iowa, May 15, 1874, the eldest son of George Collier Remy, U. S. N. (now Rear Admiral, retired), and Mary Josephine Mason Remy (daughter of Charles Mason, Chief Justice of Iowa). Student Cornell University, 1893-1896; École des Beaux Arts, Paris, 1896-1903; traveled widely in Europe and the Orient; unmarried. Instructor in architecture, 1906-1908; assistant Professor of Architecture 1908-1910, at the George Washington University, Washington, D. C. Made a special study of oriental architecture; lecture tour around the world in interests Bahá'í Movement; architect of building operations in modern Palestine; appointed to design the Bahá'í Temple to be built upon Mount Carmel. Patron in perpetuity Metropolitan Museum of Art, New York City. Author of several works upon the Bahá'í teaching for universal religion; *Travel in the Orient*; *Bahá'í Temples*; *Architectural Compositions in the Indian Style of Architecture*; *A Nonagonal Temple*; *The National Church*, etc. Founder and organizer of the movement to build the National Church and Shrine of the United States of America in the city of Washington to carry out General Washington's intention of erecting there at the National Capital "*A church for national purposes, such as public prayer, thanksgiving, funeral orations, etc., assigned to the special use of no particular denomination or sect, but equally open to all. It will likewise be a shelter for such monuments as were voted by the last Continental Congress for those heroes who fell in the cause of liberty; and for such others as may be decreed by the voice of a grateful nation.*" (Words of Major l'Enfant, the engineer employed by General Washington to draw the plans for the city of Washington.)

Charles Mason Remy, secretary of "Organizers of The National Church Foundation." P. O. Box 1319, Washington, D. C., U. S. A.

THE
NATIONAL CHURCH AND SHRINE
OF THE
UNITED STATES OF AMERICA

THE
NATIONAL CHURCH AND SHRINE
OF THE
UNITED STATES OF AMERICA
TO BE BUILT IN
THE CITY OF WASHINGTON

A TEMPLE BELONGING TO THE PEOPLE OF THE NATION
A CHURCH FOR ALL RELIGIOUS DENOMINATIONS
A NATIONAL MEMORIAL SHRINE BEARING WITNESS TO
THE UNITED PATRIOTIC SERVICE AND
RELIGIOUS ASPIRATION OF THE AMERICAN PEOPLE

BY
CHARLES MASON REMEY
1927

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for
• Organizers of the National Church Foundation "
by
CHARLES MASON REMEY

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TO THE GLORY OF GOD
AND IN COMMEMORATION OF

OUR GREAT MEN AND WOMEN OF THE PAST TO WHOM THIS
SHRINE WILL BE A MEMORIAL; TO THE PEOPLE OF TODAY, TO
WHOSE PATRIOTIC ACTIVITY AND RELIGIOUS SERVICE THIS EDIFICE
WILL TESTIFY, AND TO THOSE OF THE FUTURE, TO WHOM THIS
TEMPLE WILL BE AN INSPIRATION, THE NATIONAL CHURCH AND
SHRINE OF THE UNITED STATES OF AMERICA IS DEDICATED.

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PREFACE.

PREFACE

During a voyage across the Atlantic, two years ago, free for the time being from the rush of busy life, I found myself day-dreaming and visualizing a great church edifice for the city of Washington. This thought had been developing since I was a half-grown boy, and with the passing of the years the idea grew and enlarged. At length this concept took the form of a vast Federal Shrine symbolic of the patriotic and religious spirit of our country: a temple to enshrine the ashes of our national heroes both men and women - those who have served humanity; a Church in which there would be a place for the people of every religious sect and cult in the land; a Church belonging to no one sect or denomination in particular, but actually and in reality for the people of all denominations; a Temple which every man, woman and child in the country could feel to be his or her Church. Thus did my imagination build from the patriotic and religious ideals and architectural symbols with which it was stored, the result being the building program and design for The National Church and Shrine as described in this folio.

The conception of "a church for national purposes" dates back to General Washington's foundation of our capital city; yet the plan to assemble the patriotic, religious and artistic interests of the people of our country in a vast program to build a National Church and Shrine - a non-sectarian Church for State functions of a religious character independent of particular denominational interest - is for the first time put forth in this book. The object of this book is to create interest in this undertaking and to urge that the National Church and Shrine be built now, in this generation, in the City of Washington.

CHARLES MASON REMEY.

Washington D. C., *21 March 1927.*

INTRODUCTION.

INTRODUCTION

Architecture is the truth of history. Surviving time and the elements, unending wars, fanaticism and greed, its remains are eloquent of man's primal and constant quest of beauty in his desire to worthily enshrine his profoundest thoughts of worship and of death.

From Memphis to Babylon, from Athens to Rome, through all the long story of man's mediaeval endeavor, the people have labored at times in bonds of more or less common faith and purpose building great temples of worship to the Lords of their Destiny, great tombs for their noble dead.

The grandest of these epochal movements, the time being ripe, saw the birth of a new art amidst the fervor of devotional enthusiasm which, enkindled in the Ile de France, spread quickly over all France and into Germany and Italy, fired England and Spain, and finally all Europe, to die out slowly leaving as monuments of mankind's nobler aspiration the great Gothic cathedrals, minsters, and countless smaller churches. In these are fixed for a great part of the western world the forms of art which seem most fitly to symbolize the House of God.

In this work, which it is my privilege to introduce, Mr. Remey has chosen these forms to clothe what is, in fact, the symbol of a new patriotic and religious impulse, an idea of such broad significance as to involve the inception of a veritable movement. For nothing less dynamic than a popular movement would seem likely to achieve its realization.

Mr. Remey's idea is, as you will read, to raise in this country, in our representative city, the Capital, a single great Church and Shrine to contain the tombs of our national heroes; a place wherein the peoples of all sects and denominations of the religious faiths of this country will unite in those memorial functions of State of a patriotic and religious character as well as find there the proper setting for

these functions amidst aesthetic beauty, achieved by the work of collaborating artists under the guidance of a definite architectural scheme.

Together the people of the nation shall build, together they shall utilize. Its completion may require more than a generation. Its vast crypts will afford a Pantheon for the honored dead of the nation.

Mr. Remey's well-balanced plan recalls the rhythmic beauties of the basilican plan-type of long tall naves, as evolved at Chartres, at Amiens, in Notre Dame of Paris and the Sainte-Chapelle and is the outcome of his early studies at the Ecole des Beaux-Arts, and of later years of travel in France. But at the Crossing it also suggests the intricate elaboration of the radiate or concentric plan-type and the polygonal architecture of the East—a rare appreciation of which he has brought back from his travels in the Orient, and given to the bibliography of ecclesiastical art in his admirable volume of "Architectural Compositions in the Indian Style".

In this happy joining of the builded forms of East and West we shall have the material expression of that agreement and unification of the hearts and minds of men toward God so long and vainly sought. And Mr. Remey would, I am sure, forestall the criticism of scholarship by waiving claim to originality of invention in this union of types, a problem which has in fact intrigued the genius of architects from Arnolfo through Bramante to Michaelangelo, if not indeed from the very beginning of eclectic design in Imperial Rome and her colonies.

Gothic feeling dominates the elevations, but in the shaping of the external forms we may assume the note of our own days and our own country in method, material and meaning under the lead-motive of the immortal and matchless past.

Such expression, Mr. Remey tells me, is, in fact, within the intention of these tentative designs of his, offered here in all modesty to aid and herald the birth of the essential idea they embody.

ALBERT BURNLEY BIBB

*Professor of Architecture, The George Washington University,
Washington D. C. 1 June, 1927.*

DESIGN
for
THE NATIONAL CHURCH AND SHRINE

DRAWINGS

MAIN FLOOR PLAN

CRYPT PLAN

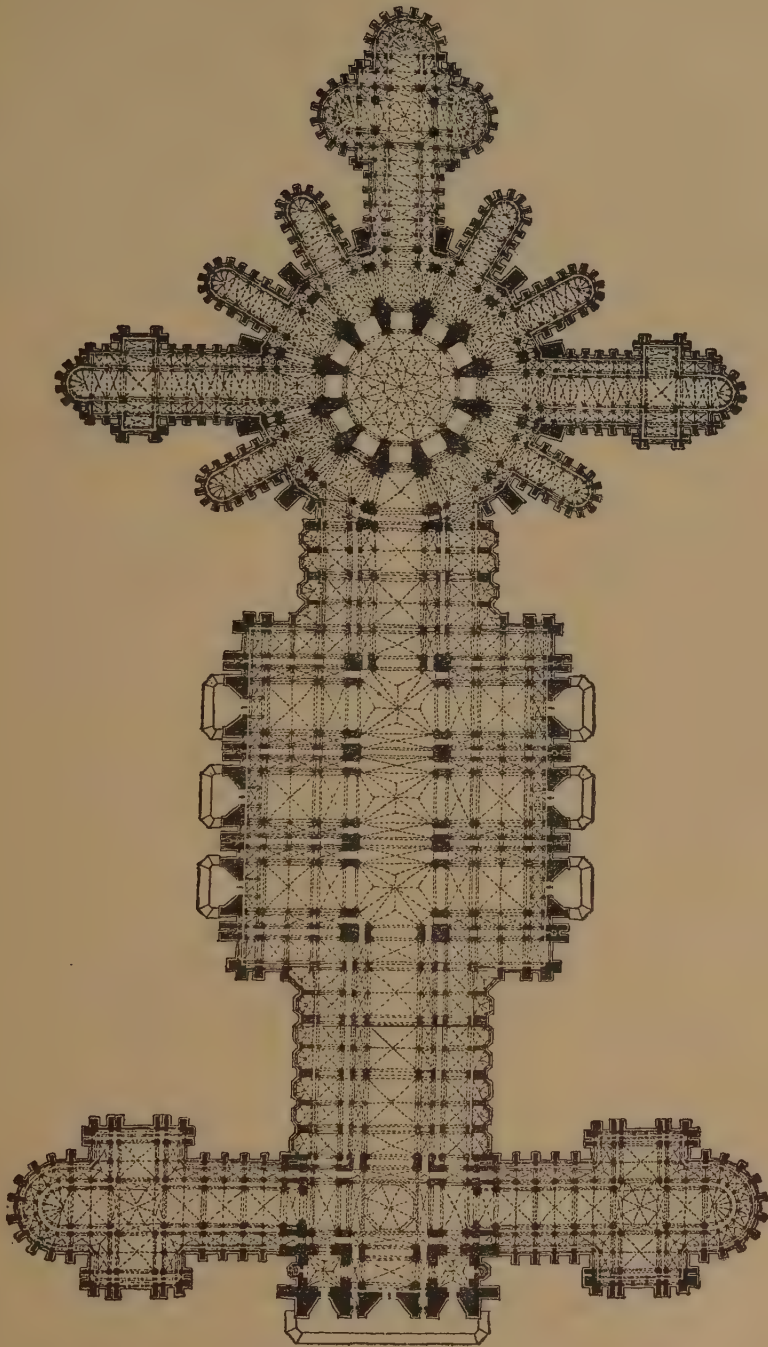
FRONT ELEVATION

SIDE ELEVATION

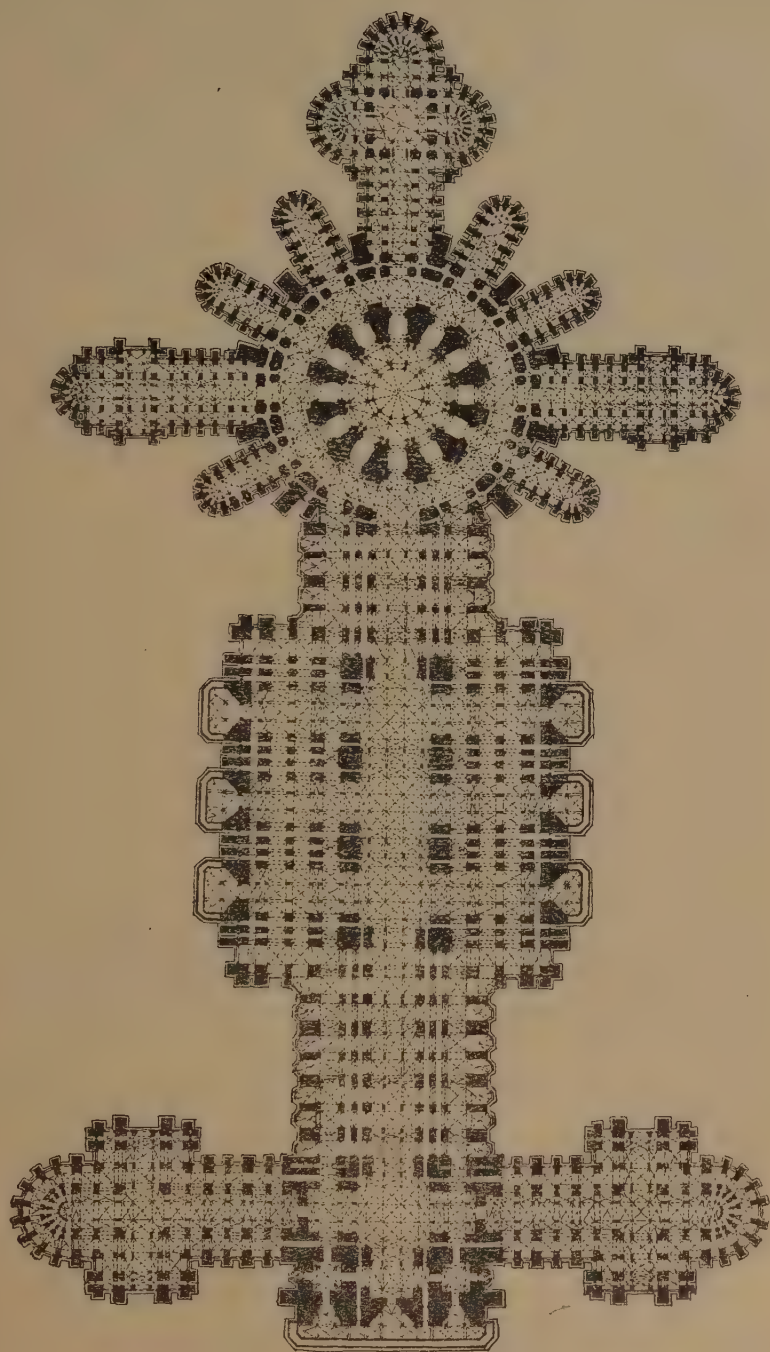
TRANSVERSE SECTION

LONGITUDINAL SECTION

MAIN FLOOR PLAN



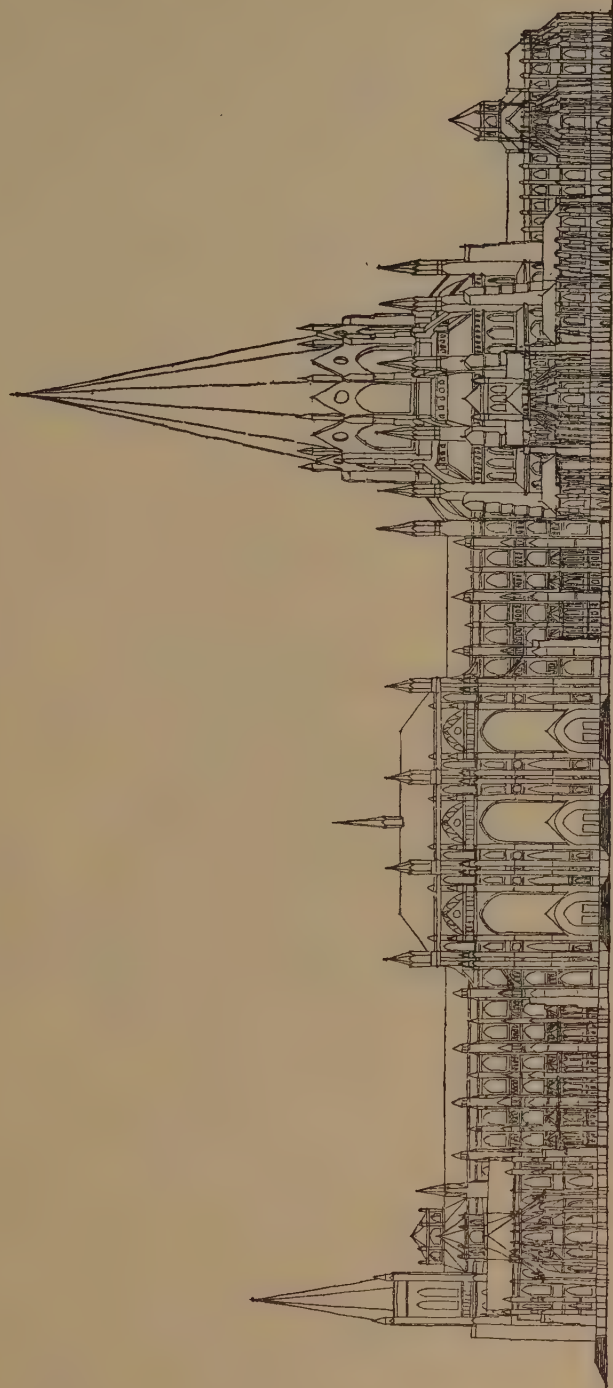
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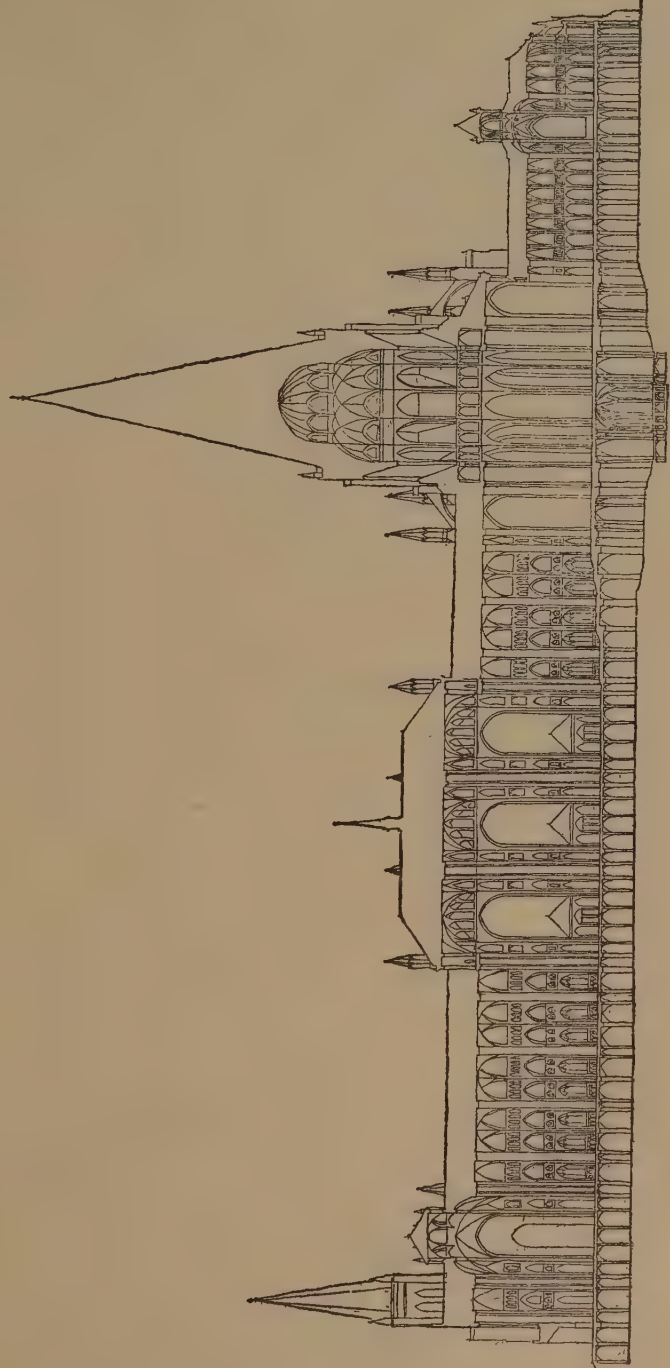
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THE NATIONAL CHURCH AND SHRINE

THE NATIONAL CHURCH AND SHRINE

The thought of a great National Church and Shrine with its patriotic idealism, religious significance, and monumental architectural beauty appeals to the patriotic American citizen. Washington with its monuments and public edifices stands as the most beautiful city of America. In possibilities for greater beauty because of its arrangement, it is preeminent among the capitals of the world. The people of the nation are awakening to these vast architectural potentialities, and Congress continually appropriates more and more towards the adornment of the city. If nothing interferes with the carrying out of the present plans for the development of Washington, we may reasonably expect within a few more decades to see our Capital the most magnificent and beautiful city of the world.

But so far as federal governmental and national action is concerned, all building activity thus far undertaken in Washington has had to do only with secular institutions. The conspicuous absence of any religious edifice in Washington of a truly federal or national character causes one to question if it is not time that a great National Church — The Shrine of the Nation — should arise magnificent in its grandeur amongst our many secular national institutions to symbolize and eloquently bear witness to the place we as a nation believe religion holds in the life of man.

As the capital of our nation has many beautiful edifices of various religious denominations indicative of the faith of the people of the different churches in the supreme sovereignty of Almighty God, so in the erection of the National Church and Shrine will the people of every denomination unitedly testify to this divine sovereignty. This edifice will indeed be a most tangible and visible expression of the patriotism and faith of the people of our republic and be in every sense a National Shrine. Here the great preachers of all

churches may proclaim their messages of truth, by their right as ministers of denominations, or sects, the followers of which form an integral part of the religious life of this country. This edifice will belong to all, not by the special favor of those who may be chosen to manage the executive affairs of this institution, but will belong to all Americans by right of their citizenship.

Every age of religious activity has had its problems. The National Church and Shrine is designed to meet the special national needs of this day when the people of the religious sects come together in complete harmonious relations one with another, to support and uphold the national morale. This is the day of vast crowds — crowds of people turn out upon all occasions of general interest. As our stadiums, theatres, hotels, office buildings and other structures far surpass in size the capacity of structures of former times, so therefore should our National Church and Shrine be capable of accomodating very large numbers of people so that all may see and hear the speaker, participating together in acts of patriotic demonstration and public worship.

In the crypt of this vast edifice will be ample space for memorials to the great men and women of the nation, while in a series of vaults and catacombs in the sub-crypts will be accomodation for the tombs of our national heroes of the past and of generations to come — men and women of this land who have distinguished themselves as servants of the nation and of humanity — our Presidents, Statesmen and Diplomats, our war heroes of the Army, the Navy and the Marine Corps, as well as our great scientists, inventors, engineers, musicians, artists and actors, industrial chieftains, our great athletes, educators and religious leaders whose moral value to the nation is generally recognized — in fact, all of those great men and women whom the voice of the nation lauds and whom we seek to honor; thus in time the National Church and Shrine will become a National Memorial such as the nations of the old world have in their churches, cathedrals and pantheons.

From the very nature of its traditions of religious freedom and principles of democratic government, the United States of America could never have an established state church organization in the

sectarian sense. Nevertheless, the American Nation is essentially a religious nation avowedly believing in God and religion. A glance at the Constitution of the United States, and the Constitutions of the individual states, shows that the founders of our country were professedly a religious and God-fearing people. Certain rites and customs existing in our government institutions today bear witness that this religious policy is still supported in matters of law and State. Congress opens with prayer. Oaths in court are made upon the Bible, and at time of divine service on board our naval vessels a white triangular pennant bearing a cross in blue is run aloft above the national colors, the only flag which has this distinction. At our National Memorial gatherings, on Decoration day, the Fourth of July, on the birthdays of Washington and Lincoln, on Thanksgiving Day and on similar occasions, prayers are offered, while other similar customs are manifestations of the fact that the United States of America is admittedly a religious and God-fearing nation.

General Washington and a "Church for National Purposes".

General Washington in the laying out of the city which bears his name had in mind the erection there of a "Church for National Purposes". Major l'Enfant, the engineer employed by him to draw the plans for the city, recorded the ideal of this great church in the following words. A "Church for national purposes, such as public prayer, thanksgiving, funeral orations, etc., assigned to the special use of no particular denomination or sect, but equally open to all. It will be likewise a shelter for such monuments as were voted by the last Continental Congress for those heroes who fell in the Cause of Liberty; and for such others as may be decreed by the voice of a grateful nation". The site now occupied by the United States Patent Office was that originally designated by l'Enfant for this church. Changes in the plan were made and the matter was allowed to lapse, and now for over a century and a quarter this ideal of a non-denominational "Church for National Purposes" has been a dream unrealized.

Washington a Religious Center.

Washington is the governmental center of our land, where the great mundane problems of the republic are solved, and in recent years it is also becoming more and more the arena of the spiritual and religious activities of the country.

Here many of the denominations are outwardly expressing their religious ideals in the construction of great temples for worship. The National Shrine of the Immaculate Conception, now partly constructed with a portion of the crypt sufficiently completed for the holding of great religious observances, is being built in Washington by the Roman Catholic Church. When completed, this edifice will be one of the finest and largest Catholic places of worship in the world. In addition to this Shrine, the Catholic Church has several other very large churches as well as two universities which centralize great Catholic interests in Washington.

The National Cathedral of Sts. Peter and Paul, a magnificent example of mediaeval architecture now being built in Washington by the Protestant Episcopal Church, will, when completed, be one of the great cathedrals of the world.

The Mount Vernon Place Methodist Episcopal Church South, also in Washington, built of white marble, fronting upon a public square, is one of the fine churches of the city.

The Presbyterian Church is now planning the erection of a church of unusually large dimensions in Washington. The Swedenborgian Church of the New Jerusalem was one of the national churches built there before the denominational National Church idea had become so popular among the denominations as it is at present. The erection of this church was in time followed by that of the Unitarian Church and the National Immanuel Baptist Church, both situated near each other at the height of Sixteenth Street, at one of the approaches of Rock Creek Park.

The Methodist Church North built the first National Church in Washington, known as the Metropolitan Memorial Church, the tall and slender spire of which rises not far from the Capitol. This same church is now bending her efforts to further the great plan

for the establishment of the American University in Washington, a Methodist institution.

The latest denominations to enter this field of National Church building are the Christian, Congregationalist and Universalist churches. They are now preparing their several programs for the erection of their respective National edifices in Washington. Doubtless another decade will see other religious denominations of the land building their institutions in the Capital.

Thus it is seen that many of our religious organizations are centering their systematized efforts in Washington, endeavoring to wield their particular power for the moral and religious guidance of the nation. The mere fact of the many different religious denominations of this country centering their interests in Washington in itself suggests the advisability of one great universal place for worship and for vast religious gatherings free from any sectarian bias, wherein all can unite upon one common ground.

Big, broad and fine as are these many various movements for the establishment of national churches, they are so intimately associated with their several denominational organizations that no one of these could ever become The National Church of this country as contemplated in the laying out of the city of Washington. The present time seems to be propitious for the inauguration of a great universal movement for the speedy realization of this ideal of a truly national church, an ideal which has lain dormant these many years, in fact since the passing of the "Father of our Country".

The National Church an American Institution.

The National Church as contemplated by General Washington is a thoroughly American institution. In fact, it is the form of a National Shrine or Church edifice which conforms to the American ideal of religion. A temple truly symbolic of the spirit of this land in which people of all religious sects meet in harmony and without bias to hold aloft and maintain the moral and spiritual forces of the nation.

As the building of this edifice progresses and the need for a National Church becomes more and more evident, it is hoped that the United States Government will eventually take over the work of the proposed organization for building the National Church as a free gift together with all of its assets, maintaining it as a National Memorial Shrine and a "Church for National Purposes".

United States Government Chapels.

Our Government has built and now maintains some very beautiful churches at our military posts, which minister to the religious life of our army and navy. The two largest and best known are the chapels of the United States Naval Academy in Annapolis, and the United States Military Academy at West Point with their crypts for the burial of famous military men — both of them large and monumental edifices. The former has in its crypt a mausoleum for our naval heroes in which now rests the body of John Paul Jones, enshrined in a magnificent sarcophagus of marble and bronze.

Thus our government has already founded these national shrines at Annapolis and West Point, of which the National Church and Shrine in Washington, will be a greater and more glorified development, wherein those civilians whom the nation honors shall be commemorated as well as our men of military fame. In the administration of its military churches or chapels the government now maintains a corps of chaplains (clergymen and priests of several denominations) to conduct services, but in the program for the National Church and Shrine no provision is made for an ecclesiastical force with salaries.

The National Church Foundation will maintain this church building that the great preachers of the different churches may hold services it being an honor to these clergymen to preach there as well as a voluntary patriotic service upon their part.

A Patriotic Movement.

While it is hoped that all the churches and religious organizations of the country will sympathize with this great work by giving it their help, sanction and approval, this special appeal is not intended to be made only to the churches and religious organizations. The appeal of this program is intended to arouse the federal and patriotic pride of the people of this country as well as their religious zeal in the erection of this National Church and Shrine which will stand as the greatest and most beautiful temple of worship of all ages, the religious and moral influence of which will make itself felt throughout this country and the entire world.

Numbers of people in this country are without a definite church home, although they are in sympathy with the general aims and influence of religion, and to them is offered this opportunity for tangible expression of their faith, free from sectarian alliance.

For The National Morale.

In both the Army and the Navy provision is made as already mentioned for the moral needs of officers and men through the ministration of a Corps of Chaplains. Chapels are built and maintained at Government expense. As these many chapels shelter those activities which give morale to our military service, so will the National Church and Shrine give shelter and weight to all of those spiritual and patriotic movements of a religious character which lend strength and power to the State and the nation. There is no doubt but that the morale and ideals of our army and navy owe very much to the existence of public worship and of buildings for public worship provided for by the government conducted upon broad non-sectarian religious lines of thought.

The National Church and Shrine will serve to reenforce and to elevate the ideals of our entire nation. While much is done at all times by the State to further the ideals of our military population and much is also done in war times to stir the patriotism of the masses yet in time of peace little or nothing is done toward the con-

servation and promotion of constructive idealism among the civilian population; rather the people are left to find their ideals and inspiration where they may. It is now quite evident to sociologists that the morale of the people needs to be fostered, and to meet this need organizations such as the work of Americanization, the Boy and Girl Scout and other movements have been formed and are doing effective work. This movement to build the National Church and Shrine will therefore render a service of vital importance and inestimable value to this country for, once erected in all of its sublimity of beauty and idealism, this great edifice will be an ensign holding aloft to the people of our country the ideals of justice, liberty, righteousness, and belief in Almighty God upon which the Fathers of the Country founded our nation.

The Churches Unite.

Like all of our governmental institutions and activities the religious activities of chaplains in military service are under lay governmental and not religious control. It would be impossible under present conditions for even a few of the many churches and religious organizations of the country to unite upon any common religious ground — yet all do unite in the support of the State which is a lay organization.

In harmony with this national policy of lay supremacy in all matters of State, this program provides that a non sectarian lay body shall hold, direct and administer all the affairs of the National Church and Shrine until such a time as Congress shall relieve them of this responsibility by taking over this Shrine to be maintained as a national monument.

While the clergy of different denominations have never of their own initiative united upon any *religious ground*, and as yet there seems to be little if any prospect of their ever doing so, nevertheless in all parts of our country it is the established custom for the clergy of the different churches to join in harmonious cooperation on all occasions of patriotic and national import. In our great me-

memorial services of State, Catholic, Protestant and Jew do unite and cooperate in perfect harmony.

At the great burial service held over the bodies of soldiers killed in France and brought to Washington not long since for interment in Arlington, the Catholic, Protestant and Jewish burial rituals were observed together with the military rites. All were under the direction of the Quartermaster's Department of the Army — which of course was a lay and not a clerical direction — and done in perfect harmony and accord.

A similar joint religious program was carried out upon a very grand and impressive scale at the time of the state funeral of the "Unknown Soldier", quite the most elaborate and striking burial ceremony that this country has ever accorded to any of its heroes. Upon this occasion at the ceremonies held in the Arlington Amphitheater an Episcopal Bishop, a Catholic Priest, a Protestant Clergyman and a Jewish Rabbi, all army chaplains, united with the military ceremonials in honoring the dead.

The Arlington Amphitheater.

The Amphitheater at Arlington, constructed of white marble by the government, was built for memorial and patriotic gatherings of a religious character. The building contains a hall for the display of military and memorial trophies and also a small chapel for funeral services where a clergyman of any denomination may officiate according to the wishes of the family of the deceased. Crypts are arranged to contain the bodies of our greatest military men, but as yet these chambers are quite untenanted. Here in the Amphitheater and at the tomb of the "Unknown Soldier" before the portal to the Amphitheater, the clergy of many religious organizations, together with patriotic societies and military orders, hold memorial meetings under the auspices and regulations of the Quartermaster's Department of the Army, all in the greatest harmony and unity in memory of our military heroes and in support of the national morale.

The National Church and Shrine is but a development upon

a larger and grander scale of the ideal expressed in the Arlington Amphitheater. The chief difference is that the National Church and Shrine will be a memorial to both our great military and civilian people, while Arlington is exclusively for those of military fame and service.

This Amphitheater, an open 'air auditorium, can be used with comfort to the crowd only in mild and dry weather. The National Church and Shrine will be for gatherings under all climatic conditions and will be of such an architectural character as to form a setting of unparalleled solemnity and beauty for all patriotic, funereal, memorial and religious functions of the State and the nation.

The National Church and Shrine not a New Policy.

This program does not contemplate any departure from the old, tried and well established policy of our government regarding national or governmental churches or chapels. It does propose, however, to extend this government policy in the erection of this Greatest Church of all times.

As stated, the churches of this land are united in their support of the State and have always been so united, therefore when it is proposed to erect a great National Church and Shrine where the peoples of all religious denominations may come together, participating in patriotic and national observances, the idea is not new. On the contrary it is as old as our nation **itself** for from the earliest pioneer days of this country individual religious freedom, a happy mingling in brotherly spirit, joined with a spirit of friendly religious tolerance and cooperation among our religious groups in matters of State, has been our accepted ideal and working basis: all being united in patriotism for the support of the national welfare. This has worked out very well for us and for our country in the past, and there is no indication that any change ought to be made in this harmonious and constructive policy.

The fundamental idea of this program for the National Church and Shrine is, therefore, not a new idea but is merely

a reaffirmation and an extension of the religious principles of toleration, brotherhood and denominational cooperation for the maintenance of the high ideals of the nation, upon which the federal life of our country was founded. In fact the National Church and Shrine is a timely assertion of the principles of liberty for which this nation stands. It will be a tangible expression and an enduring monument testifying to the cooperative, brotherly, religious "live-and-let-live" spirit of our nation.

The Church of the People.

In no land is the community spirit more developed than in America. Our great public buildings, parks and highways are for all people without respect of rank, wealth or social estate. So this great National Shrine will belong to all, will be for all people, individually and in groups.

Recognized religious bodies will have the right of holding gatherings there in the many chapels, and any individual in good standing in the community wishing the use of the same for a religious rite, such as for baptism, marriage, burial, or memorial services, will also have this privilege. Thus the National Church and Shrine will minister to the particular needs of the individual citizen, as well as to the general religious needs of the nation. This plan to give all citizens the right to use the National Church and Shrine, is a further development of the policy for some time established in our national military chapels which are used by the officers and their families for personal or individual religious functions such as baptismal, marriage or burial services. Furthermore this program suggests that certain of the many chapels surrounding the nave and rotunda of the National Church and Shrine be delegated to the particular use of some of the numerically important churches: consecrated to the exclusive performance of their own rites and ceremonies. This to be arranged when the need becomes evident.

In America in most of our fine churches one usually sees only well dressed and prosperous people, while the poor have simpler churches where they feel themselves to be more especially welcome.

Not that there is any direct attempt at thus segregating the rich and the poor, but the people naturally tend to separate religiously as they do socially. To the American traveler abroad, that which strikes him on entering the great cathedrals of Continental Europe is the masses of people he sees there, both rich and poor mingling and joining together in acts of public worship. It is this spirit of democratic worship for which the National Church and Shrine will stand, the masses of the people not only having individual rights, but feeling that they are welcome there; thus this Shrine will be democratic in spirit as in name, *The Church of the Nation*.

The intention of "Organizers of the National Church Foundation" is to found a Temple belonging to the people of America, the function of which shall be to minister to their spiritual needs regardless of their worldly estate.

This is in harmony with the spirit of this age. In these days the welfare of the entire commonwealth is sought in our governmental institutions: every person has certain recognized rights whether he be of humble or of exalted position. That the National Church and Shrine shall be a living institution of the day it is essential that it serve all.

Until Congress shall take over the National Church and Shrine to maintain and administer it as The Shrine of the Nation, the special commission in charge of the managing and upkeep of the building will have control of the functions taking place there, shall decide whose remains shall be entombed in the crypt of this Church, and to whom memorials shall be erected—these honors to be accorded only to those who are lauded by the nation and against whose memory there is no blemish. The greatest honor that England bestows upon her dead is burial in Westminster Abbey. Similarly in time the greatest distinction this nation can give her dead will be to place their ashes in our National Church and Shrine.

The Great Edifice.

In America we have formerly been wont to think that the age of building great cathedrals and large church edifices was a thing

of the past but now we are realizing more and more the need for greater religious buildings. This is probably due in general to two chief causes. First, to our not having the traditions of European countries where cathedrals and vast churches abound and where they are still being built; and secondly, to our religious life in America which from early colonial times has grown out from and has been centered about the parish churches of our many denominations, rather than in very large places for worship. Now that we are building cathedrals and larger and finer churches than ever before, people are ceasing to think only in terms of the small and architecturally simple parish church.

At present several large cathedrals are being erected in the United States, and this is creating interest among people of all denominations. This recent general interest in cathedrals indicates that we are growing beyond the small church ideal and that now is the psychological time for the inauguration of this movement for a great National Church which, in grandeur and beauty, will be from many points of view the most remarkable place of worship of all times, past and present.

Great creative moral and spiritual ideals have been perpetuated in the world through the building of temples. The peoples of every time and age have exhibited their dominant spiritual ideals in their architecture. A temple built under patriotic and religious inspiration will always testify to that inspiration. Therein lies the value of great temples, cathedrals and churches. Throughout all times these edifices stand silently but forcefully preaching and proclaiming the ideals of the age and the cause which produced them. Who has paused on the Acropolis of Athens and gazed upon the Parthenon without feeling and receiving a glimpse, as it were, into the spirit of the age of Pericles, when the Greek civilization with its religion of beauty was at its apogee; and who has entered into a mediaeval cathedral without experiencing that feeling of reverence, sanctity, unity of purpose and spiritual aspiration which characterized the age in which these churches were built?

Modern Cathedrals.

That the day of the erection of great and magnificent churches is not dead but still lives is seen in the many comparatively recent church and cathedral building enterprises, both at home and abroad. In addition to the well known Episcopal Cathedral of St. John the Divine, in New York (which when completed will be surpassed in size only by the Cathedral of Seville and St. Peter's Church in Rome) and the several other great churches already mentioned now being built in Washington, there is the Episcopal Cathedral Church of Albany and the projected Cathedrals of Baltimore and San Francisco, which, while not conceived upon so grand a scale as those of New York and Washington, are nevertheless large enough to well dignify the name of cathedral. The Church of the New Jerusalem at Bryn Athyn, Pennsylvania, is a beautiful example of the cathedral type of Gothic architecture, as is also the chapel of the United States Military Academy at West Point. The First or Mother Church of Christ, Scientist, in Boston, is among the churches of first magnitude in America. The Roman Catholic Cathedrals of St. Louis, St. Paul, Minneapolis and New York, built in recent years, are large and monumental structures.

Although there are many great mediaeval churches and cathedrals in England and upon the Continent, modern builders are adding to the number. The Cathedrals of Westminster and of Liverpool, still under construction, are of vast proportions; the latter when completed will be the largest in England.

On the Continent, the Basilica of the Sacred Heart upon Montmartre in Paris has been completed during the past few decades, and a cathedral church for Madrid has been for some time under construction. Thus it would seem as if the world had actually entered into a new era of great church building.

Let not the magnitude of the undertaking of the National Church and Shrine discourage any one. While interest in sectarianism is on the wane, general world-wide interest in religion is on the rise. The spirit which actuates those who would see a National Church and Shrine is a living spirit and a growing cause. In America we have

the material ready and at hand with which to build this great National Shrine. We have the material wealth, we have the architects and the artisans for the construction of the building and the artists to decorate it, and we have abundance of religious idealism and patriotism struggling for expression. The attention and interest of the public when directed into this channel of a united patriotic expression will prove that although the task is great it is well within the possibilities of our people.

Washington a Growing City.

Washington is a growing city. The personnel of the State has increased so rapidly during the past twenty-five years that even the largest of our public buildings as originally planned have long since proved too small to house our many governmental activities. With the future growth of the institutions which the Capital must contain one can foresee that in a century from now Washington will be very much larger than at the present and that the government will have quite outgrown its present housing. Therefore one is safe in predicting for the future the erection of many and far larger public buildings than those of the present day.

With the growth of the nation and its government if we are to have a National Church and Shrine it should be conceived upon lines of magnitude adequate to the needs for centuries to come.

To Build the National Church and Shrine.

In the cathedrals of the old world we find many architectural evidences of the cooperation of social and economic units as well as the association of individuals in the erection of these great temples of worship. Frequently families of wealth built chapels, gave stained glass windows, donated altars and other furnishings to embellish the churches. From such offerings arose our present day custom of erecting church memorials now so prevalent in this country. Furthermore, in mediaeval times the various guilds of artisans of the city

cooperated with the ecclesiastical authorities in building the cathedral. This cooperation of individuals, of family and of economic groups has left its traces in those edifices. Through the architectural use of heraldic symbols and the picturing of daily events of life, secular as well as religious, in the decorations of the cathedrals are represented, often humorously so, incidents of the everyday life of those times. Thus in the cathedrals of the Gothic epoch do we find recorded the intimate story of the life of that age.

In order that the National Church and Shrine become a living cause and a part of the life our nation today, not only will the cooperation of individuals as individuals be required, but cooperation among the social groups of the country will be necessary for the full realization of this great patriotic program. As the vision of the National Church and Shrine strikes into the consciousness of the nation, it is hoped that individuals and families of wealth as well as groups and organizations will wish to participate in the undertaking, identifying themselves with this edifice by contributing integral parts of the building and its embellishments. It is furthermore anticipated that our present day military and economic units and organizations will in like manner cooperate; that business corporations, labor federations and institutions of learning will offer their contributions to this glorious temple, depicting in the decorations of its various parts their special and particular achievements and services to humanity for the national welfare.

As the great temples of past ages have symbolized and recorded the life of those times, so let our National Church and Shrine in America be in every sense the product of this present day civilization. As the decoration of the mediaeval cathedral pictured the life of the Middle Ages, let the everyday life of these days be recorded in the embellishment of our National Church and Shrine, these decorations to be always in harmony with the church edifice, never overstepping the proper field of decoration. In this way the beauty of the architectural ensemble of the fabric will be enhanced and be a living symbol of the life our nation.

This building program is of such dimensions that its accomplishment is beyond the possibilities of the efforts and donations of a

few individuals. Nothing short of a nation-wide movement, supported by many of our social, religious, political and commercial groups can accomplish the task.

It is believed that the people of our many states, and dependencies, counties, cities and towns, as well as our military orders, patriotic and other societies, will come forward, each group vying with the other while cooperating, to build the many component parts of this edifice. The different parts of the structure, such as chapels, windows, portals, doors, towers, and in fact all of the constituent parts of the fabric of the building, are to be inscribed with the insignia and the names of the groups, organizations and bodies erecting them.

For example: In the sculpture, stained glass, painting, metal work, wood carving, enameling and tapestry decorations let all the phases of the life of today be depicted. Let the different states of the Union, the different counties, cities and towns each contribute to the decoration of different parts of the great fabric of the church: these to picture and record the characteristic history of those states, counties, cities and towns. Let the different civic organizations throughout the land register their ideals. In like manner, let the different trades, crafts, arts, professions, and labor organizations each furnish parts of the edifice picturing in the decoration their own contribution to State and society. The railroad, the steamship line, the automobile, the trolley car, the press, the aeroplane, the trades union, the banking trust, the department store, the factory, the packing house, the power house, the telegraph, the telephone, the phonograph, the radio, the moving picture, the athletic sports and a multitude of other modern interests can each and all contribute toward the embellishment of the great National Church and Shrine.

The National Church and Shrine will attract foreign as well as domestic interest. As foreign nations have already erected monuments and memorials in Washington such as the Lafayette and Rochambeau statues given by the French, and as America has in like manner placed statues of Washington and Lafayette in Paris, as well as many war memorials in other parts of France, one may

anticipate the time when the great nations of the world will wish to express their friendship for our nation by suitable testimonials placed in our National Church and Shrine. The architectural project is vast, but this church can be built in the measure that we implant and nurture the ideals of this program in the minds and hearts of the people.

Military Orders and Patriotic Societies.

Although the United States can hardly be considered militaristic as compared with other great nations, nevertheless the number of our military and patriotic orders and societies is constantly increasing and their activities are gaining the attention of the public. The augmenting number of their memorial functions held here in the National Capital which partake of a military, patriotic and religious character require a setting for which even the largest auditoriums are inadequate. An auditorium is designed primarily for speaking, while for military and patriotic pageantry an edifice with wide and grand aisles and vistas is required to produce the maximum of effect desired for impressive ceremonies in which military and processional functions play an important part.

Therefore in the plan of the National Church and Shrine attention has been given to these requirements. There is a great narthex or vestibule for the assembling of the groups of personages, the principals in memorial functions and those of State. There is a high and an impressive nave together with side aisles for processional purposes leading to the great central space which is for large audiences. And then the most magnificent part of the edifice, the National Shrine itself, is in the form of a high rotunda where will be placed memorials in sculpture and tablets inscribed to the memory of revered national heroes, and below the rotunda, in the great central mortuary chapel, their ashes will rest.

In addition to a place where large numbers can assemble for memorial functions held by our many patriotic and military orders and societies, repositories are needed by these various organizations

for the permanent preservation and enshrinement of their most precious records and trophies. It is therefore suggested that these various orders and societies each be assigned one of the many surrounding chapels, which form a part of the National Church and Shrine, where their flags and insignia can be hung, the walls of these chapels to bear memorials and the crypts beneath to enshrine the ashes of those heroes of the nation whose valor, services and memory these various orders seek in particular to perpetuate.

In the new Cathedral of Liverpool the northeast transept chapel is dedicated to those of the British Army and Navy of the Diocese of Liverpool who fell in the world war. In the center of this chapel upon raised steps stands a reliquary of marble and bronze; through its plate glass top can be seen a book upon the parchment leaves of which are inscribed the names of those who died. The book was done by expert illuminators and its decoration alone is a work of art of great beauty and charm. Similar types of memorials are suggested for the chapels of the military orders and patriotic societies in the National Church and Shrine. Thus in time in this Shrine will be written the history of the nation.

The Childrens Chapel.

A most important feature in the upbuilding of the stamina of the nation is the early training of the children in high ideals and service and support of the State. It is therefore proposed that one of the chapels of the National Church be dedicated to the activities of the children of this country, the help of the school children to be solicited in its erection; this chapel to have memorials to children whose heroism has proved to be an inspiration to the children of this country. By providing the furnishings and embellishments of this chapel parents and families will be able to honor the names of their children. Through this means it is hoped to enlarge the sphere of influence of the National Church and Shrine.

Memorials.

Much of the charm of the cathedrals of the old world is in the memorials one finds there. Sometimes these are placed prominently in choir and nave, but often tucked away in obscure corners, oratories and chapels. These memorials testify and bear witness to the lives of individuals, families and larger groups; their contributions to the common good is there written in stone, often in heraldic emblems and emblematic symbols as well as in sculptured wood, wrought metal, stained glass and other mediums that make a permanent record in architecture.

As in the past, man today seeks to idealize and immortalize those whom he loves. This instinct is given wide architectural expression in the many memorial structures throughout the country. Even in the smallest towns and villages one sees memorials in the form of churches, libraries, asylums and other institutions together with many types of civic monuments erected in memory of some loved one — the object of the builders being always to construct something as lasting and permanent as possible.

But alas! As one looks about in any growing town he observes too often that one generation constructs and the next generation destroys. In our cities, the monuments, churches and institutions, even cemeteries with their wealth of mausoleums and other memorials, must in a generation or two give way to the ever growing and increasing business life of the community. These memorials erected with the thought that they would stand throughout the centuries are found razed and their materials relegated to the scrap heap. Therefore the thought of those desiring to immortalize the names of their families and loved ones should be to seek the most lasting and permanent form of material construction to achieve this end.

The National Church and Shrine because of its federal importance, location and the permanency of its construction and the fact that it is destined to become the one great Shrine of the Nation, offers the best and most enduring setting of all religious or secular institutions in the land for immortalizing in architecture and the allied arts, the names of those whom we seek to honor.

The Founders Chapel.

In order that there may be opportunity for people to give individually to the National Church and Shrine and at the same time have their services properly recorded within its walls, it is proposed to make the principal chapel upon the main axis of the building at the opposite end from the main portal, a memorial to all those who assist in the building of this edifice by donating sums large or small, either in their own names or in the name of one whose memory the donor wishes thus to immortalize. In a reliquary in the center of this chapel will be preserved the Builders Book containing all these names.

Furthermore, it is suggested that those who give very large and considerable sums to the National Church and Shrine thus generously serving and furthering this cause may eventually be accorded memorials in the Founders Chapel, including burial privileges for themselves and their families in the crypt of this chapel, where provision will be made for a series of individual and family burial vaults.

This particular arrangement is for the Founders Chapel only. Memorials and tombs in other parts of the edifice are to be accorded only to those of national distinction apart from the fact of whether or not they have donated toward the National Church and Shrine.

We live in a commercial age when wealth is a great power in the world. It is in harmony with the spirit of this age that the power of material wealth find expression in our National Church and Shrine as it does in other institutions of the day. In times past in Europe noted men and families of power and wealth built churches and cathedrals where in many cases they were eventually entombed and had memorials placed to them. The suggestion to have one of the many chapels of the National Church and Shrine reserved for memorials and tombs of its founders who give very large sums toward the building, is but bringing down to date a custom which will be only an adequate tribute to those who serve the country by contributing material means for the building of the National Church and Shrine.

Only recently, since this program has been outlined, Mr. Frederick H. Prince of New York City has arranged to build a chapel at Arlington to be given to the nation in memory of his son, Norman Prince, of the Lafayette Escadrille who fell in the world war. The remains are to rest in a crypt beneath the chapel. One of the stipulations of the donor is that this place of worship shall be non-sectarian. This will carry out the pan-sectarian policy of our government as established for our many national chapels at our military posts which makes these churches literally houses of worship for all people. For the Arlington Chapel Mr. Prince is giving \$500,000, in addition to which he also gives \$100,000. for surrounding improvements. What more beautiful and enduring memorial could one erect to a loved one? Undoubtedly with the growth of popular opinion and support of the National Church and Shrine many people of large means will come forward wishing to build chapels and other parts of this edifice in the names of those to whose memory they wish to pay homage.

A 'Treasury of Ecclesiastical Art.

The world's greatest masterpieces of art depict religious subjects in painting, sculpture, mosaic, stained glass, wood carving, forged metal, enamel, orfèvrery, tapestry, embroidery and illumination. In these days more and more of these objects are being brought to this country from Europe to be placed in public and private collections. It is suggested that the National Church and Shrine would be a most suitable place for the permanent deposit of some of these most rare productions, selected for their beauty and appropriateness. Thus in time the National Church and Shrine will become a treasury wherein the people will find a happy blending of both ancient and modern religious art.

Music.

Throughout all times music instrumental and vocal, has played so great a part in the religious and patriotic observances of man

that one cannot imagine the National Church and Shrine without provision made therein for music of a patriotic and sacred character. The establishment of an institution providing music for patriotic and religious observances as well as for the rendition of cantatas, oratorios, and other forms of sacred music will become necessary in proportion with the development and realization of this temple, so that one may anticipate eventually a National School of Music to be connected with the National Church and Shrine.

Style of the National Church and Shrine.

Of all the styles of architecture, Gothic is the one most closely associated in the mind of the Western world with buildings for religious purposes, therefore a modern American adaptation of Gothic is the style adopted by the organizers of this movement for the National Church and Shrine. Gothic in the purest or most structurally developed sense of the term — hence the structural principles of the French Gothic will predominate in the fabric since it was in the central part of France that the principles of this style came to their highest and most perfect development and fruition.

While the National Church and Shrine will be Gothic in style and in principle, it will not be in whole or in its parts a copy of any European church or churches, but will be a modern adaptation of this Gothic style and system of construction to meet the special needs of America. This is not only the first church of its type to be built but it is also by far the largest church building ever projected. In order to accomodate the vast concourses of people which will gather here, far larger spaces are now required to provide room for these crowds than were ever contemplated by the cathedral builders of the Middle Ages. Therefore, a copy of any one existing cathedral would not meet the requirements of the National Church and Shrine for America, for our edifice has its own unique requirements commensurate with the larger life of these modern times.

There are the so-termed different types of Gothic architecture — English Gothic, German Gothic, Spanish Gothic, Italian Gothic, etc.

These are not independent styles, but more properly speaking, are adaptations of certain elements of the Gothic style and construction which were made to meet the particular needs of the church and the preferences of the people in those respective countries. This having been the case in Europe, it should also be the case in America. We are in our proper field when we make an adaptation of the Gothic style to meet the requirements peculiar to our own country in this present period, being perfectly free to solve our own problems, utilizing whatever we wish of the forms of the past in our own way without being hampered in our undertaking by the architectural or structural restrictions of the Middle Ages any more than we are now hampered in our intellectual life by the mental limitations of those days.

The Gothic Style.

Church architecture reached its highest development and greatest beauty during the so-called Gothic or Ogival period in Europe in the 13th and 14th centuries. The grandest and most developed and perfected examples of this style are found in the central part of France, formerly known as the "Ile de France", in the Cathedrals of Chartres, Rheims, Paris, Senlis, Amiens and Beauvais, while many small cathedrals and churches in other towns in this vicinity vie in beauty, if not in size, with these better known examples mentioned, the fame of which is world wide.

In the days when Gothic architecture was at its highest point of development, religious fervor and civic spirit combined to make beautiful the cathedral church. The entire population of the city united in the great work; civic and clerical officers aided by the many guilds of workers, from stone masons to wood carvers, all assisted. They had a glorious time planning the fabric, and they took great joy in the execution of their work, a joy which we feel to this day as we visit those cathedrals. It is now generally conceded by people in this country that of all styles of architecture the Gothic is the one most suitable for churches. For this reason the Cathedral Churches of St. John the Divine and St. Patrick in

New York, the National Episcopal Cathedral of Sts. Peter and Paul in Washington, the Church of the New Jerusalem at Bryn Athyn, Pennsylvania, as well as many smaller but none the less beautiful churches in various parts of this country, have been and are being built in the Gothic style.

The appropriateness of the Gothic for religious buildings is easily understood when one studies the unusual conditions under which it was evolved. The civilization of the century which produced the marvels of Chartres, Rheims, Paris, Senlis, Amiens and Beauvais was not only characterized by a deep religious fervor and enthusiasm which prompted the building of so many large churches, but it was a time of just balance and of harmonious values between the clerical and secular groups which composed the social structure of that age. Even had we no written history of those days, from the cathedrals and churches of that epoch, we could still appreciate the rightly balanced sense of values of the age as written in its architecture, Sculpture, painting, stained glass, metal work, wood carving, enameling, tapestry, needle work, manuscript illuminating and other arts, each in its own place and conserving its character without overstepping its proper field, combine to embellish the cathedral church. All this resulted in the sublimity of the Gothic style, the beauty of which until now remains unsurpassed by the architecture of subsequent generations.

Requirements.

The special practical requirements as contemplated in this program for the National Church and Shrine are as follows:

1. A very large central space where vast concourses of people can be accommodated, with adequate approaches so arranged that a maximum number of hearers uniting together in acts of worship can be reached by the voice of the pulpit orator as well as have an unobstructed view of him; also arranged so as to form an adequate setting for religious functions of State of a military and more or less spectacular character.

II. Larger and smaller chapels for religious services. All so planned that while being organic parts of the one vast composition of the building, each will be so arranged that services and gatherings can be held simultaneously without one group of worshippers disturbing or interfering with another.

III. A large Memorial Shrine, or rotunda on the main floor of the building, to contain memorials to our national heroes, below which, in the crypt, will be the Mortuary Chapel for great funereal monuments.

IV. A crypt to extend under the entire building, to contain memorials to our national heroes, men and women, below which will be catacombs and vaults for the burial for ages to come of those great men and women who have rendered public services to the nation and to humanity. In the crypt there also will be chapels, destined to contain memorials and monuments, where religious services may be held.

V. Since this church, with its chapels, is for the particular use of no one special sect or cult, but will be equally for all, the design is composed with this end in view. There will be an arrangement of choir, pulpit and communion table or altar so designed and disposed as to fit the general needs of any church: in other words, a disposition which would lend itself to the special requirements of any of the existing religious sects of America.

Architectural Policy.

In planning and establishing an architectural policy for the building of a great minster or cathedral church, the construction and ultimate completion of which may extend over a period of years, administered by successive architects, a general ensemble design and a definite building policy to be adhered to are necessary in order to secure the best results with the least waste of energy, labor and materials.

It was with this principle in view that "Organizers of the National Church Foundation" have adopted this architectural program for the building of The National Church and Shrine, the author of

which after a life study of cathedral architecture in England and on the Continent particularly in France where he studied for seven years, makes the architectural policy of this program very definite yet at the same time, within certain general limits, elastic as to its application and details.

To better illustrate this need for a well-defined and established architectural policy, compare the building of the two great Episcopal Cathedrals now being erected in this country; that of St. John the Divine, the Cathedral of New York; and that of Sts. Peter and Paul, the Cathedral of Washington. In the former it has been necessary to make radical changes in both style and design after the construction was started and partly completed, with the result that the design and policy upon which the work is at present being carried on are so different from that originally intended that parts now built will eventually have to be torn down and rebuilt. This has caused in addition to the enormous expense much confusion of thought and loss of moral force. Upon the other hand, with the latter, the Cathedral of Washington, at the outset a design with a well-defined architectural policy was adopted, and the carrying out of this plan has so far been done by several architects successively, each using his own ingenuity and expressing his personality in the execution of the work, always in harmony with and subject to the well-established general design and architectural policy. This gives life and interest to the work. With these two notable examples before us there can be no doubt of the necessity for the harmonious working together along a definite plan of action for the many minds which go to form the ethical, moral and spiritual foundation of this undertaking so essential an element in the success of the endeavor.

Design.

In order to avoid as far as practicable the possibility of architectural complications, together with conflicting thoughts and differences of opinion, all of which is dampening to the ardor of the people interested in, and supporting any church building enterprise, particularly one of such magnitude as this program contemplates, as already stated, it has been deemed wise by the organizers now

in the beginning of this movement, definitely to adopt the accompanying outlined design as that to be followed in the building of The National Church and Shrine. Thus this general design, together with the architectural and structural policies herein laid down, forms a definite and specific part of the program of "Organizers of the National Church Foundation", as explained in the conclusion of this folio.

In other words, this program and the accompanying design show the policy and the skeleton of the architectural composition which is to be followed in building the National Church and Shrine, indicating the outlines and structure of the building together with the relation of its various parts. The many details and adjustments in the proportions of the building will be developed by the architects of the commission to be in charge of the construction of the fabric of the edifice.

When the time is at hand for the inauguration of building activities, it is intended that operations begin by erecting the principal chapel on the main axis at the opposite extremity of the edifice from the main facade which is to be known as the Founders Chapel. The second step in the construction will be the building of the entire foundation and crypts of the part of the edifice which forms the National Memorial Shrine with its ambulatory and chapels. The third step will be the completion of the superstructure which rises above these foundations and crypts. After the work has progressed to this point by subsequent steps, the remainder of the church will be erected. To build each section complete with all its decoration as the construction progresses rather than to construct the parts of the building in the rough to be finished and decorated at some later time, is the policy to be adopted. This method of procedure is followed in modern cathedral construction. The Episcopal Cathedrals in Washington and in New York and the Cathedral of Liverpool are being built according to this plan.

Description of Drawings.

From the drawings here reproduced showing the design for the National Church and Shrine in plans, elevations and sections, the

layman can gain a fair conception of the general lines of the edifice with its great central space for preaching, its great Memorial Shrine, its vast crypt and its various chapels.

The principal facade of the building flanked by twin spires has five portals which give entrance to a great narthex or vestibule surmounted by an octagonal lantern. Upon either side of this concourse are chapels, in reality churches of large dimensions, while opposite the entrance opens the nave or the central aisle of the church, leading to the great central space designed for religious observances of State, and for the assembling of large audiences to hear our noted religious and patriotic speakers. This impressive central space is intersected by three transepts so placed as to give a maximum of unobstructed floor space within view of and hearing distance from the pulpit. At the farther end of the nave is the choir or chancel, so arranged that it will be pan-sectarian in character and suitable for any religious service. Here the choir will be seated. The pipes of the great organ will be installed in the galleries at the ends of the transepts, to be manipulated from one keyboard in the choir.

In order to picture the size of this interior it would help the reader to know that the big central space is one hundred feet wide and over three hundred feet long. This is intersected by the nave and choir at either end, each sixty feet wide and upon each of its long sides by the three trasepts, the width of each of which is also sixty feet.

The central space of the Cathedral of St. John the Divine is one hundred feet on each side, so those who have seen that interior will be able to form an estimate of the scale of the projected National Church. Churches of such dimensions as this were unthought of by mediaeval builders, but the conditions of this present program demand a vast interior, which need is met by this design without losing the essentially Gothic character of the building and its principles of construction.

While the great central space of this Church is designed for preaching it has another purpose as well: that of providing a place for national observances of a military and spectacular nature which

would take place in connection with patriotic and memorial services and even for pageants which of later years in this country, as well as in present and former times in foreign lands, have contributed so much spirit and zeal to the life of nations. The nave leading from the central space with its aisles is planned for processional functions, while the row of lateral chapels flanking the outer aisles, elevated upon a low gallery, will afford in addition to the great floor areas ample accomodation for vast assemblages.

Directly behind the choir or chancel, and opening into it by a great archway extending to the height of the vaulted roof, is the National Memorial Shrine, a rotunda larger in diameter and exceeding in height the rotunda of St. Peter's Church. This rotunda, the roof of which is carried by twelve piers supporting arches, will terminate on the outside in a high spire which will be the dominating motive of the exterior of the church. A double-aisled ambulatory will encircle the rotunda of the National Memorial Shrine, from which will open a series of chapels.

Clerestory windows above the nave, aisles, rotunda and ambulatory will admit ample light. The heating and ventilation will be supplied from an underground plant which will not be in evidence as one views the edifice from within or from without.

The crypt in plan perforce follows the plan of the main floor of the church. Directly beneath the Memorial Shrine is the monumental Mortuary Chapel, while beneath the various chapels on the main floor will be other chapels for religious functions and, like the rest of the crypt, to contain memorials and funereal monuments. The burial crypts will be in vaults and catacombs below the floor of the crypt proper.

Decoration.

One can readily imagine that the National Church and Shrine as a work of architecture will have a great influence upon the arts and handicrafts of the nation. This greatest of all church edifices will embody in its architecture, decoration and furnishings the products of the allied arts, such as sculpture, stained glass, metal work, wood carving, enamels, tapestry, needlework, embroidery, etc. (as

did the mediaeval churches), picturing in its decoration the history of this country, as well as the advance of our civilization in its many other aspects, religious and secular. In all it will embody a complete record of the religious, political, military, educational, artistic, scientific, commercial and economic phases of the life of this day.

Construction.

The first requisite in the construction of the National Church and Shrine is that it should be built of the most lasting and enduring of substances. Therefore, it is determined that the construction shall be of self-supporting masonry (that is to say, masonry without the support of the same by steel construction). The roofs with their trusses, which merely rest upon the masonry walls of the building, but apart from supporting themselves have no other structural function, will be of concrete reinforced with steel. These will take the place of the wooden trussed roofs of the mediaeval epoch; the advantage of this adaptation of a more modern construction is obvious. The building will consequently be fire-proof throughout.

It is proposed to construct the National Church and Shrine of granite — the interior to be finished in softer stone. Granite is not only a material of first monumental quality but also is the most enduring of all building stones in common use possible of being worked in a manner to meet the requirements of an American adaptation of Gothic style.

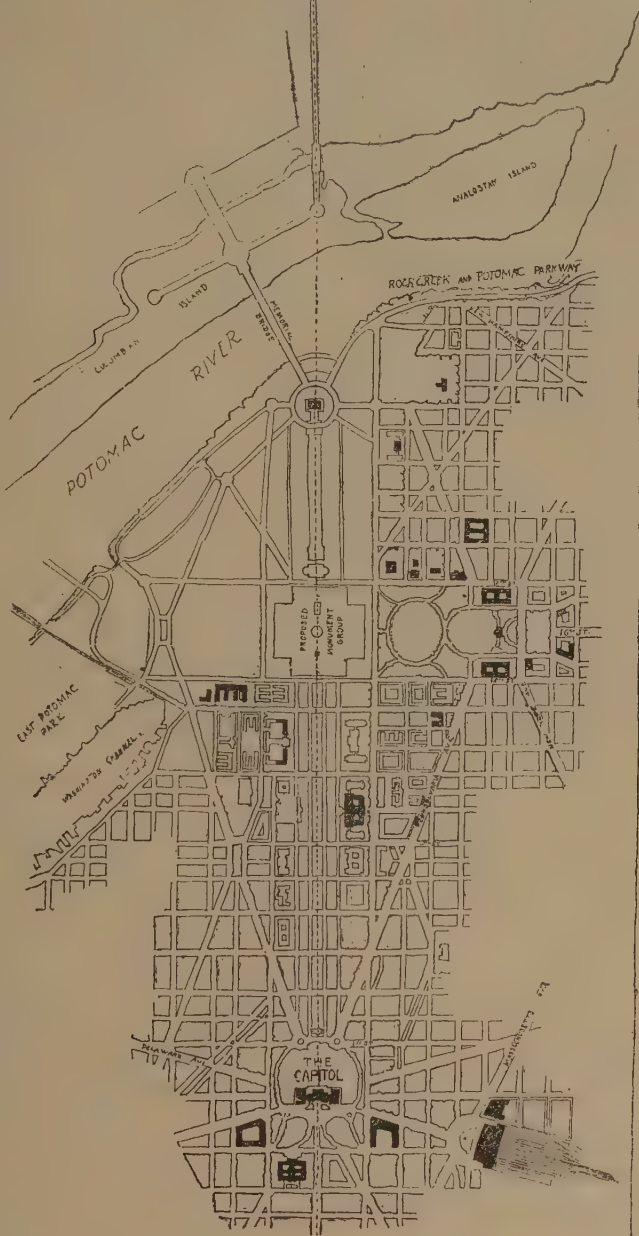
The reason that this form of all-masonry construction is adopted by "Organizers of the National Church Foundation", rather than one of steel encased in masonry, is not only because it is Gothic in principle, but because, of these two systems, that of all-masonry is the more permanent. While stronger than stone steel has not the lasting qualities of stone. The present method of steel supporting masonry construction is still in the experimental stage as far as its lasting qualities are concerned. It has not been in use for a sufficiently long time for engineers and architects actually to know its enduring possibilities. There is much conjecture as to this question.

For the average utilitarian structure, steel is advisable, since utilitarian buildings are more or less temporary as compared with an edifice such as the National Church and Shrine, which should be a permanent monument like the temples of old, designed to stand throughout the ages. With a building of such dimensions and importance as this no structural experiments should be indulged in. The cathedrals of modern times now being built are also constructed in this manner. The Basilica of the Sacred Heart on Montmartre in Paris, the Cathedral of Liverpool, the Cathedral of St. John the Divine in New York, and the National Episcopal Cathedral in Washington are all for the reason here given erected of masonry without steel support. Could the National Church and Shrine be planned upon a wiser principle?

The Plan of Washington.

The beauty of the city of Washington and its vast architectural potentialities now being developed year by year are due to the excellence of its general design and plan conceived and laid out before the actual building of the city was begun. For the most part in the past, towns and cities have grown in any kind of way with the result that with expansion of crowded civic conditions demanding a more orderly architectural development of the municipality great fundamental changes in many cases have had to be made in the city plan, always at serious expense to the community. But when General Washington laid out our federal city he had the vision and forethought to see the development of an immense Capital, its legislative and executive groups of buildings coordinated and arranged with ample parkways and arteries of communication, with spaces for governmental departments to be developed along with the growth of the nation.

For the carrying out of this great design General Washington employed the French engineer Major l'Enfant, and between them the plan of the city of Washington was evolved. At times various



MAP OF — WASHINGTON, DC. — SHOWING
PROPOSED SITE FOR NATIONAL CHURCH AND SHRINE
PUBLIC BUILDINGS AND THE MALL

interests have attempted to overstep and put aside this plan but after a long struggle the carrying out of the Washington-l'Enfant project is now assured. This ultimate triumph is due to the work of the National Commission of Fine Arts and those officials in Washington who have supported their policies in the placing of several recent structures which conform to the plan, in particular the Lincoln Memorial and the Arlington Memorial Bridge.

Site of the National Church and Shrine.

In the mind of the author of this program there is but one site preferable above all other available sites for the placing of the National Church and Shrine — namely Arlington Heights (*) on the Virginia side of the Potomac on the line of the extension of the axis of the Mall, a location which fits admirably into the general lay-out of the Washington-l'Enfant plan.

The relation of this site to the city can be seen from the accompanying map. The main axis of the city which is that of the Mall runs practically east and west from the Capitol to the Lincoln Memorial passing through the Washington Monument.

About the Capitol are grouped the Legislative activities of the Government, while about the White House are the Executive departments of the State. Away to the westward, upon the other side of the Potomac, quite apart from the city, but organically related to it and a part of its great plan, will stand the National Church and Shrine; high up above the city, but sufficiently distant from it not to interfere in scale or otherwise with its buldings. There this great edifice will rise surrounded by ample grounds, its towering spire forming a point upon the silhouette of the landscape, to be the westward terminal of the axis of the city, visible for miles in every direction.

The National Commission of Fine Arts has already devised a

(*) Arlington Hights must not be confused with Arlington Cemetary. Arlington Hights is the high land as seen from Washington to the west and north of the cemetery.

plan for the improvement of the islands of the Potomac and the low lands upon the west bank of the river, opposite the Lincoln Memorial. One feature of this is a boulevard going westward from the river along the line of the extension of the axis of the Mall to the high land of Arlington Heights where it will join with the Lee Highway.

This program suggests that this boulevard will make an admirable approach from the city to the National Church and Shrine at the point where it joins with the Lee Highway, one of the great roads to the Capital.

The Architects.

America is now well past the time when the architectural needs and tastes of her people can be satisfied by architects who merely reproduce the buildings of Europe. The people of the United States demand, and rightly, that architects now meet their modern needs and express American individuality in both religious and secular buildings. While it is wise to conserve and make permanent all that is beautiful of the old world, America does not want to be hampered nor restricted by the limitations of former centuries. The National Church and Shrine is so essentially an ideal to minister to the needs of today and of the future, that it should therefore be an expression of the youth of the present day America.

The architecture of The National Church and Shrine is conceived to be upon the well established fundamentals of Gothic architecture, which have stood the test of centuries. Extreme individuality and personality in architecture and in decoration, as in manner and dress, have their day; then they are out of style and are discarded, and other fashions follow. We look about us and see that the ornate houses of the 90^s once considered fashionable, are now looked upon as monstrosities. Upon the other hand the great Gothic cathedrals of the world were conceived in the purity of a style, the principles of which have withstood the test of centuries. These churches were executed through the harmonious coopération of many persons and

groups of persons. While there was ample scope within limits for individual expression in details and decoration, no personal idiosyncrasies were given undue prominence, with a result that outlasts architectural fads; thus these monuments have become standards of excellence in religious architecture, enduring for generations.

In order that the architecture of the National Church and Shrine reach the highest perfection attainable and be thoroughly American with variety of expression and interest, a group of architects working under one central direction in harmony with and carrying out the policies of this program will be chosen for the development of the design and the execution of the building. To these different architects will be allotted distinct portions of the edifice, as, for example, each of the several chapels will be done by a different architect, the National Memorial Shrine by one, the main body of the Church by another, the crypt and the Mortuary Chapel by others; each contributing his talent in the detailed execution of his part of the great ensemble in the spirit and within the limits of the general design fixed by this program.

A commission on the fabric of the edifice, consisting of these several architects mentioned, together with other men and women versed in the fine arts whom the trustees of the National Church Foundation may deem wise to choose for that office, will appoint one architect to have the general control of the work and they will act as his consultants. The policy will be to allow as much latitude of treatment and of detail of the various parts of the building, to each of the several collaborating architects, as will be in harmony with the execution of this general established design: all to be conceived in the purity of the Gothic, from the point of view of structural principle.

The Architectural Commission.

In choosing the architects for the development and execution of this design for the National Church, the following points will be given particular consideration.

I. They must be persons whose achievements show beyond a

doubt their qualifications for doing work of this character and magnitude in the Gothic style.

II. They must be favored with personalities or natures capable of cooperating harmoniously with the other members of the architectural commission.

III. They should as far as possible be selected from different parts of the country in order to contribute a nation-wide spirit to this undertaking.

Each of these qualifications is important and will be given just consideration in choosing this group, since cooperation, and not competition, is the principle upon which the National Church is to be built. Too much attention can not be given to the harmonious blending and the balance of these personalities, for without this equilibrium the best architectural results will not be attainable.

It is understood from the outset that to work on this Temple is both a religious and a patriotic privilege. In order to maintain the confidence of the supporters of this movement, economy of funds, time and effort will be adhered to. No unduly large salaries will be paid. It is anticipated that the people of the nation will sacrifice for this object. Since many will give to this cause, it is hoped that the architects and all others who have a part in the construction will also sacrifice as much as they can for the object.

All great causes succeed through the sacrifices of those who inaugurate them and carry on their work. A living cause offers ample scope for toil and service. Personal ambition of leaders has ruined the morale of many good causes. In order that the National Church be erected, sacrifice on the one hand, and whole-hearted coöperation upon the other, must characterize the spirit of the builders.

The Moral Need of the Nation.

The morale of a nation depends upon deep religious conviction on the part of its people. Lack of morale is lack of national strength the result of a lack of homogeneous consciousness. History has

demonstrated again and again that, to destroy the religious ideals and the faith of a nation means the decay of its civilization. The chaotic struggle today among the many groups, racial, political, economic, and class, with the rampant individualism of the times which tends to tear asunder the solidity of our national integrity, is a proof that the great need of the world now is for a more homogeneous consciousness. Religion is the source of that conviction of soul which directs from within the destiny of the nation and of nations.

From history we see that when a people has been moved by the uniting spirit of a live and vital faith in God, its culture has been ascendant. When it has lost its religion, the vital spirit of homogeneity necessary to civilization becomes depleted and the nation suffers. This is a basic principle of human progress and it works today as in times past, showing that the perpetuity, growth, and development of American ideals depend upon the religious consciousness of our people.

With the present enormous increase of crime it is demonstrated daily that this country with its many laws and regulations requires more than the enforcement of law and order to make people good. Inner conviction or religious consciousness is required to make people desire from within to do the right thing. Without this guiding consciousness the law becomes powerless to compel people to do right.

Education without moral training is dangerous. The absence of religious teaching from the curriculums of the vast public school system in America as well as from most of the higher institutions of learning is a serious outstanding problem in the minds of some of the foremost educators. From the very nature of the national ideals upon which our government is founded sectarian religion can never be taught in our public schools; yet our need for religion, that is, for moral training and education in the fundamental or basic spiritual principles which all true religions hold in common, is yearly becoming more imperative. And these big moral standards so necessary in the educational ideals of a nation can come only through a stronger religious awakening than we have attained as yet in our national life of recent decades.

Political union at its best is incomplete apart from the morale which religious conviction gives. America is now beginning to realize the danger caused by warring factions, economic, social, and racial. The great problem of harmonious relations among the many elements constituting the life of our nation depends upon moral conviction. The present strife is not only wasteful of spiritual and psychological forces but is a detriment to the national stamina. No great business corporation can exist in these days of big world affairs without a united group of men holding together the morale of the organization. A nation, like an army in action, requires first of all a moral basis for its very life.

There may be great differences of opinion regarding creeds and rituals, but there can be no sane argument propounded against the united cooperation of the peoples of all creeds and denominations working together for the great universal principles of religion which they hold in common and for the upbuilding of the moral fabric of the nation and the world.

In these latter days ethical teaching has become so denatured and lukewarm that many discerning people now generally admit that only a spiritual renaissance will save humanity from irreligion and the downfall of standards of civilization that this confused condition of mind and soul is bringing about.

We need the one great significant symbol, the National Church and Shrine in the Capital of the Nation, to testify to a united faith in God and to the cooperation and good fellowship of people of the many churches within our boundaries, who buttress and reinforce the structure of the Nation. To ardent religionists of wide vision, what could be more inspiring than a great National Church edifice erected at the heart of our country?

A Forecast of the Influence of the National Church and Shrine.

Who can predict to what the building of the National Church and Shrine may ultimately lead? Beyond a general place of meeting for the groups which comprise the patriotic and religious life of our great nation, a place testifying to the basic unity of the universal

truths of religion, a National Shrine affording a memorial place and one of sepulcher for our great men and women, a place where state functions of a religious character may be held on such occasions as the national thanksgiving, national memorial services, national funeral orations and the like, it will tend to coordinate the religious spirit of the country in support of the national welfare.

Often in the past the honor and glory embodied in national memorials have been accorded only to military heroes; but this program proposes, without in any way limiting the distinction due our military defenders, to honor also those civilians, men and women, who have served the nation and humanity, whose memory we laud, and whose contributions to the nation have helped to make us a great people. The National Shrine with its tombs and memorials to great men and women will be a source of inspiration to the youth of the land. As the coming generations see in imperishable stone and bronze these manifestations of a grateful nation's appreciation of her citizens who have rendered unusual services to humanity, they will aspire to emulate those whom the nation thus distinguishes and will put forth their best and highest efforts in the service of country and humanity.

With the growth of national institutions and the increasing demand for greater federal efficiency, one can easily foresee the time when, for the solution of national problems, the State may seek to conserve and strengthen the moral forces by coordinating the country's religious activities. In fact, this was actually done on a large scale during our participation in the world war. What service was more patriotic in this national crisis than that of the clergy of the many religious bodies? Laying aside doctrinal differences, they united in maintaining the national spirit unmindful of their theological disagreements.

Post-war developments show that maintaining a national morale in war is a simple matter compared with maintaining a united national consciousness in time of peace. Some thinkers are now seriously considering how to rally the moral forces in order to preserve the high ideals of the founders of this republic. It is generally conceded that in recent decades there has been throughout the nation

a decided lowering of these standards. Should this condition continue for the worse, one can readily imagine the time when our government may seek in time of peace to rally the religious and moral forces of the people for the elevation of the national character.

In the world of today there is a very increasing interest in the broad aspect of religion and an equally decreasing interest in sectarian differences. So generally felt and acknowledged is this that there can be but little doubt that the idea of a great National Church edifice will find a heartfelt response from and a substantial support by the vast majority of sincere religionists and patriots throughout the country.

One can readily foresee that the religious cooperation for a higher spiritual national consciousness in America expressed by the National Church will carry a forceful message to the people of this country as well as to the people of all the world. It will therefore elevate the spiritual and moral standard for all mankind. It will be a witness to the whole world of the high ideals, religious aspirations and lofty patriotism of the American people.

Religion is so associated with man's noblest sentiments and highest ideals that one cannot imagine a time when it will not be the chief inspiration of the nation toward elevated thought and altruistic action.

The popular conceptions of religion are constantly changing. The religious philosophy and thought of today varies from that of a century ago, and without doubt, the religious thought of a century hence will differ from that of today. Of one thing, however, we may be sure: humanity and the nation will always need religion.

Washington in many respects is now the capital attracting the interest of the nations of the world. In these days of international strife and conflict the distressed people of many lands think of America as holding the key to the solution of the world's dire problems. One can see that the National Church and Shrine in Washington will therefore have for its field of moral influence a larger territory than that of our own country, for the moral forces which sway the life of the American nation affect the destiny of the entire world. Thus will our National Church cast its harmonizing influence for a uni-

versal humanitarian consciousness throughout all the countries of the earth.

In this new movement to organize the foundation of the National Church and Shrine both the present as well as the future moral needs of the nation are being ministered to, because this monument will symbolize and hold aloft in this country and to the entire world the high standard of true patriotism, the brotherhood of man and the Fatherhood of God.

“Organizers of the National Church Foundation”

“Organizers of the National Church Foundation” was formed on Thanksgiving Day, 1925, at the house of Rear Admiral George C. Remey, in the City of Washington.

“Organizers of the National Church Foundation” is composed of American citizens of differing forms of religious faith. As an organization they are in no way connected with any religious movement.

The sole object of this program is to build and to maintain the National Church and Shrine until such time as the nation may take over this monument by act of congress to maintain it as the National Church and Shrine of the United States of America.

The object of this association of “Organizers of the National Church Foundation”, according to the stipulations of its agreement is to extend interest in the National Church and Shrine of the United States of America and to urge its erection now, in this generation, in the City of Washington. It is to hold this plan and program until such time as it may be feasible and desirable for this said association to incorporate as the National Church Foundation, for the purpose of acquiring property, soliciting funds and erecting and maintaining the National Church and Shrine according to the policies, plans and designs specified in this said program.

Charles Mason Remey, the author of this plan and program, has transferred as a voluntary gift to “Organizers of The National Church Foundation” this outlined design, plans and program for the National Church and Shrine as a free will contribution donated

to "Organizers of the National Church Foundation", granted and conveyed outright without stipulations of any nature whatsoever.

It is the intention of "Organizers of the National Church Foundation" that when the incorporation of the National Church Foundation is effected, the designs, and specifications of this program adopted by them, together with all rights thereto, will be conveyed to the incorporation of the National Church Foundation to have and to hold and to execute in the building of the National Church and Shrine as stipulated in the program and specifications, and according to the accompanying designs.

A Lay Organization.

The National Church Foundation, to be incorporated, is essentially a lay movement in that it is to be administered and directed by the laity. While it is hoped that the clergy of all denominations will join in this movement and work sympathetically with its aims, it is expressly stipulated that the Trustees of the National Church Foundation shall be laymen and furthermore that at no time shall that body have a majority of its members belonging either to any one religious sect or of no religious persuasion. By this measure it is hoped to keep the organization free from sectarian bias, upon the one hand, and irreligious tendencies upon the other, either of which might tend to militate against its patriotism and universally religious character.

When The National Church Foundation is incorporated and has adopted and taken over all of these mentioned assets and responsibilities of "Organizers of the National Church Foundation" as stated above, "Organizers of the National Church Foundation" shall cease to exist.

Conclusion.

In preparing this program for the National Church and Shrine, requirements other and beyond those of today were considered. To

some the magnitude of this conception might at first thought seem to be in advance of the need of the nation. But our national life is ever rapidly developing and its requirements are multiplying in geometric ratio as compared with the arithmetic increase in its age. In planning a National Church for this country, to be a monument for all time, bigness as well as unparalleled beauty is essential. Size, grandeur and beauty in themselves are what will increase in every American heart an interest in the Church and Shrine of the Nation.

In civilizations of the past the most beautiful and magnificent buildings were the temples which gave expression to the highest spiritual ideals, to beauty and character. Now we are living in an age when perhaps more attention is given to utilitarian than to idealistic building. Nevertheless there is an increasing respect for idealism even now amid the materialistic civilization of this day, for thinking people realize that nations, like individuals, cannot live without ideals. It is to give strength and potency to the highest ideals of the nation that the building of this Church and Shrine is urged.

All life, individual or collective, depends for its existence upon external expression in one form or another. The desire to build the National Church and Shrine is indicative of a vision of a greater and more united national family, while the actual structure itself completed, standing in the Capital of our nation as an external expression of our moral and spiritual solidarity, will be a great means for idealizing and making real this solidarity, since in the erection of this Shrine and in the development of its function is one great channel for increasing the moral and spiritual forces of our nation.

The erection of this Temple will be a symbol of the faith in God of the people of this nation and its completion will be a sign to all the world that the motto upon our silver dollar is ingrained in the very soul of the nation, that in reality "*In God We Trust*".

Statement by the Author.

The author of this outlined plan and design for the National Church and Shrine will not be one of the architects receiving a commission to build any of the component parts of this edifice. He wishes to serve in the general work of this enterprise and for this end he offers his time and services, without financial remuneration, in the founding, organizing and furthering of this movement for the erection of the National Church and Shrine.

Copies of this book and other information regarding the movement to build the National Church and Shrine may be had gratis by addressing

CHARLES MASON REMEY, SECRETARY,
"ORGANIZERS OF THE NATIONAL CHURCH FOUNDATION",

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